

THE  
SPEECHES  
OF  
S<sup>r</sup> BENJAMIN RUDYER  
in the high Court  
of Parliament.

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THE  
SPEECHES  
OF  
Sr. BENIAMIN RVDYER  
in the High Court of  
PARLIAMENT.

Mr. SPEAKER.



Ec are heere Assembled  
to doe Gods businesse  
and the *Kings*, in which  
our owne is included,  
as wee are Christians,  
as we are Subjects. Let  
us first feare GOD, then  
shall wee honour the  
*King* the more: for I am afraid, wee have bin  
the lesse prosperous in *Parliaments*, because

we have preferred other matters before Him. Let Religion be our *Primum Querite*, for all things else, are but *Escaetera's* to it; yet we may have them too, sooner and surer, if wee give *God* his Precedence.

We well know what disturbance hath bin brought upon the Church, for vaine petty Trifles. How the whole Church, the whole Kingdom hath been troubled, where to place a Metaphor, an *Altar*. We have seene Ministers, their Wives, Children and Families undone, against Law, against Conscience, against all Bowells of Compassion, about not dancing upon Sundayes. What doe this sort of men thinke will become of themselves, when the *Master of the house* shall come, and find them thus Beating their Fellow-Servants? these Inventions were but Sives made of purpose, to winnow the best men, and that's the Devils occupation. They have a minde to worry Preaching, for I never yet heard of any, but diligent Preachers that were vex'd with these and the like divises. They despise Prophecye, and as one said, They would faine be at somthing that were like the Masse, that will not byte. A muzzel'd Religion. They would evaporate and dispirit the power and vigor of Religion, by drawing it out into solemne, specious formalities, into obsolete, antiquated Ceremonies new furbish'd up.

And

And this (belike) is the Good worke in hand which D. *Heylin* hath so ofteu celebrated in his bold Pamphlets. All their Acts, and actions are ~~to~~ full of mixtures, involutions and complications as nothing is cleare, nothing sincere in any of their proceedings; Let them not say that these are the perverse suspitions malicious interpretations of some few factious Spirits amongst us, when a Romanist hath bragg'd and congratulated in Print, That the face of our Church begins to alter, the language of our Religion to change. And *Santa Clara* hath published, That if a Synod were held, *Non intermixtis Puritanis*, setting Puritans aside, our Articles and their Religion would soone be agreed. They have so brought it to passe, that under the Name of Puritans, all our Religion is branded, and under a few hard words against Jesuites, all Poperie is countenanc'd.

Whosoever squares his actions by any rule, either Divine or Humane, hee is a Puritan. Whosoever would bee govern'd by the Kings Laws, hee is a Puritan. He that will not doe whatsoever other Men will have him doe, he is a Puritan. Their Great worke, their Master piece now is, To make all those of the Religion, to bee the suspected partie of the Kingdome.

Let

Let us further reflect upon the ill effects these Courts have wrought, what by a defection from us, on the one side, a separation on the other, Some imagining whether we are tending, made haste to turne, or declare themselves Papists beforehand, thereby hoping to render themselves the more gracious, the more acceptable. A greate multitude of the Kings Subjects, striving to hold communion with us; but seeing how farre wee were gone, and fearing how much further wee would goe, were forc'd to flie the Land, some into other inhabited Countries, very many into Savage Wildernesses, because the Land would not beare them. Doe not they that cause these things cast a reproach upon the Government?

Mr. *Speaker*, let it be our principal care that these waies neither continue, nor returne upon us. If we secure our Religion, we shall cut off and defeate many Plots that are now on foot, by Them and Others. Beleeve it Sir, Religion hath bin for a long time, and still is the great designe upon this Kingdome. It is a knowne and a practis'd principle, That they who would introduce another Religion into the Church, must first trouble and disorder the Government of the State, that so they may worke their ends in a confusion which now lies at the doore.

I come next Mr. *Speaker*, to the Kings businessse

finesse more particularly, which indeed is the Kingdomes, for one hath no existence, no being without the other, their relation is so neere; yet some have strongly and subtilly laboured a divorce, which hath bin the very bane both of King and Kingdome.

When Foundations are shake, it is high time to look to the Building. He hath no Heart, no Head, no Soule, that is not moved in his whole Man, to look upon the Distresses, the miseries of the Common-wealth, that is not forward in all that he is, and hath, to redresse them in a right way.

The King likewise is reduced to great streights, wherein it were undutifullnesse beyond Inhumanity to take advantage for him: let us rather make it an advantage for him, to doe him best service when he hath most need. Not to seek our own good, but in Him and with Him, else we shall commit the same crimes our selves, which we must condemn in others.

His Majesty hath clearly and freely put himselfe into the hands of this *Parliament*, and I presume there is not a Man in this house but feesles himselfe advanc'd in this high trust; but if he prosper no better in our hands then he hath done in theirs, who have hitherto had the handling of his affaires, we shall for ever make our selves unworthy of so gracious a confidence.

I have often thought and said that it must be some great extremity, that would recover and certifie this State, and when that extremity did come, It would be a great hazzard whether it might prove a remedy, or a ruine. We are now *Mr. Speaker* upon that verticall turning point, and therefore it is no time to palliate, to foment our own undoing.

Let us set upon the remedy, we must first know the Disease: But to discover the diseases of the State, is (aaccording to some) to traduce the Government; yet others are of opinion, that this is the halfe way to the Cure.

His Majesty is wiser then they, that have advised him, and therefore he cannot but see and feel their subverting destructive Counsells, which speake lowder then I can speak of them: for they ring a dolefull, deadly knell over the whole Kingdome. His Majesty best knows who they are: for us, let the Matters bolt out the Men; their Actions discover them.

They are Men that talke largely of the Kings service, have done none but their own, and that's too evident.

They speak highly of the Kings power, but they have made it a miserable power, that produceth nothing but weakness, both to the King and Kingdome.

They



They have exhausted the Kings renew  
to the bottome, nay thorow the bottome, and  
beyond.

They have spent vast summes of money  
wastfully, fruitlessly, dangerously : So that  
more money without other Councells, wilbe  
but a swift undoing.

They have alwayes peremptorily pursued  
one obstinate pernicious course. First, they  
bring things to an extremitie, then they make  
that extremitie of their own making, the rea-  
son of their next action, seven times worse  
then the former, and there we are at this  
instant.

They have almost spoyled the best institu-  
ted Government in the world, for Sovereign-  
ty in a King, liberty to the Subject; the pro-  
portionable temper of both which, makes  
the happiest state for Power, for Riches, for  
duration.

They have unmannerly and stubbringly cast  
all their Projects, all their Machinations  
upon the King : which no wise or good Mi-  
nister of state ever did, but would still take  
all harsh, distastfull things upon themselves,  
to cleare, to sweeten their master.

They have not suffered his Majestie to ap-  
peare unto his people, in his owne native  
goodnesse. They have eclips'd him by their  
interposition, although grosse condense bo-

dies may obscure, and hinder the Sunne from shining out, yet is he still the same in his own splendor. And when they are removed, all creatures under him are directed by his light, comforted by his beames : But they have framed a superstitious seeming maxime of State for their own turn; That if a King will suffer men to be torne from him, he shall never have any good service done him. When the plaine truth is, that this is the surest way to preserve a King from having ill servants about him. And the Divine Truth likewise is, *Take away the wicked from the King, and his Throne shalbe established.*

Mr. Speaker, Now we see what the sores are in generall : and when more particulars shall appeare; let us be very carefull to draw out the cores of them; not to skin them over with a slight suppurating, festring cure, lest they breake out againe, into a greater mischief; consider of it, consult and speak your minds.

It hath heretofore bin boasted, That the King should never call a *Parliament* till he had no need of his people; these were words of Division, and malignity. The King must alwayes according to his occasions, have use of his Power, Hearts, Hands, Purfes. The people will alwayes have need of the Kings Clemency.

Clemencie, Justice, Protection. And this Reciprocation is the strongest, the sweetest union.

It hath bin said too of late, That a *Parliament* will take away more from the King, then they will give him. It may well be said, That those things which will fall away of themselves, will enable the Subject to give him more then can be taken any way else. Projects and Monopolies are but leaking Conduit Pipes; the Exchequer it selfe at fullest, is but a Custome, and now a broken one; frequent *Parliaments* only are the Fountaine: And I doe not doubt, but in this *Parliament*, as we shalbe free in our advises, so shall we be the more free of our purses, that his Majesty may experimentally finde the real difference of better Counsells, the true solid grounds of rayling and establishing his Greatnesse, never to be brought againe (by *Gods* blessing) to such dangerous, such desperate perplexities.

Mr. *Speaker*, I confesse I have now gone in a way much against my Nature, and somewhat against my Custome heretofore used in this place. But the deplorable, dismall condition both of Church and State have so farre wrought upon my judgement, as it hath convinc'd my disposition, yet am I not *Vir Sanguinum*, I love no Mans ruine; I thank *God*, I  
neither

neither hate any mans person , nor envie any mans fortune, onely I am zealous of a thorow Reformation in a time that exacts, that extorts it. Which I humbly beseech this House, may be done with asmuch lenity , asmuch moderation, as the publique safety of the King and Kingdome can possibly admit.

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**THE**

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ANOTHER  
SPEECH  
OF  
S<sup>r</sup>. BENIAMIN RVDYER  
in the High Court of  
PARLIAMENT.

Mr. *Speaker*,



I will become us thankfully to acknowledge the prudent and painfull endeavors of my Lords the Peeres, Commissioners in treating with the Scots, in mediating with the King; whereby (God assisting) we are now probably drawing neare to a blessed Peace.

His Majestie in his Wisdome and Goodnes, is gratically pleased to give his Royall assent to their Acts of *Parliament*, wherein the Articles of their Assembly are likewise included: Infomuch as their Religion, their Lawes, their Liberties, are ratified and established; Besides, their

their Grievances releiv'd, and redress'd; for which Wee use to give the King Money, and are still ready to doe it. This, (although it be a large,) yet it is not received as a full satisfaction.

Besides, when They came into *England*, They published in a Remonstrance, That they would take nothing of the *English*, but what they would pay for, or give securitie. Wee have defrayed them hitherto, and are provided to doe it longer.

They did well remember, That we assisted them in the time of their reformation: And it is not to be forgotten; That We did beare our owne Charges.

Concerning mutuall Restitution of Ships and Goods, My Lords the Commissioners have very fairely and discreetly accommodated that particular already.

As for inferenciall consequentiall dammages, such a Representation would but minister unacceptable Matter of Difference and Contestation, which amongst friends ought to be warily and wisely avoided.

Wee could alleadge and truely too, That *Northumberland*, *Newcastle*, and the *Bishoprick* will not recover their former state these 20. years. Wee have heard it spoken here in this House, by an understanding knowing member in the particular, that the Coale-Mines of

*New*

*Newcastle* will not be set right againe for one hundred thousand Pounds; besides the over-price of Coales, which all the while it hath, and will cost this Citie, and other parts of the Kingdome. A great deal more of this nature might be rehears'd: but I delight not to presse such tenter-stretched Arguments. Let us on both sides, rather thanke God, by proceeding in the way hee hath laid before us, and not wry his way to ours. Time and his Blessing will repaire all our implicit Damgages, with many prosperous explicite Advantages.

They say that they doe not make any formall Demand; But they doe make a summe to appeare five hundred and fourteene thousand Pounds: More then ever we gave the King at once. A portentous Apparition! which shewes it selfe in a very dry time, when the King's Revenue is totally exhausted, his Debts excessively multiplyed, the Kingdome generally impoverished, by grievous Burdens, and disordered Courtes: All this supply is to bee drawne out of us onely, without the least helpe from any of his Majesties other Dominions: which to my seeming will be an utter draining of the People; unlesse *England* bee *Tucers* *woodhousers*, as the *Popes* were wont to call it.

Notwithstanding Sir, now that I have in part opened the State we are in, though nothing so exactly as They have done *Thucides*: I shall most willingly and heartily afford the Scots whatsoever is Iust, Equitable and Honourable, even to a convenient, considerable round summe of Money towards their Losses

and Expences, That wee may goe off with a friendly and a handsome Loos. If they reject it, wee shall improve our Cause.

It was never yet thought Mr. *Speaker*, any great-wisedome over-much to trust a succesfull Sword. A man that walkes upon a rising ground, the further he goes, the larger is his Prospect. Successes enlarges mens desires, extends their Ambition, it breeds thoughts in them they never thought before: This is naturall and usuall.

But the *Scots* being truly touched with Religion, according to their Profession, That onely is able to make them keepe their Word: For Religion is stronger and wiser then Reason, or Reason of State.

Beyond all this, Mr. *Speaker*, the remarkable Traces of GODS wonderfull Providence in this strange Worke, are so many, so apparant; as I cannot but hope almost to beleefe: That the same all-governing mercifull hand, will conduct and leade us to a happy Conclusion, will Contract a closer, firmer Union betweene the two Nations, then any meere humane Policie could ever have effected: which inestimable Benefits to both; In advancing the truth of Religion, In exalting the greatnesse of the King, In securing the peace of his Kingdomes, Against all Malicious, Envious, Ambitious Opposites, to Religion, to the King, to his Kingdomes; wherein I presume, all our Desires and Prayers doe meete.





ANOTHER  
SPEECH  
OF  
S<sup>r</sup>. BENIAMIN RVDYER  
in the High Court of  
PARLIAMENT.

Mr. Speaker,

**I** Do verily beleeve, that there are many of the Clergy in our Church, who do think the simplicity of the Gospel, too meane a vocation for them to serve in : They must have a specious, pompous, sumptuous, Religion, with Additionalls of Temporall greatnesse, Authority, Negotiation : Notwithstanding, they all know better then I, what *Fathers*, Schoolemen, Councells are against their mixing themselves in secular affaires.

This Romane Ambition will at length bring in the Romane Religion, and at last a haughty Insolence even against supreme power

power it selfe, if it be not timely and wisely prevented.

They have amongst them an Apothegm of their own making, which is, *No Miter, No Scepter*; when we know by deare experience, that if the Miter be once in danger, they care not to throw the Scepter after, to confound the whole Kingdome for their Interest.

And Hystories will tell us, that whensoever the Cleargy went high, Monarchy still went lower: If they could not make the Monarch the head of their owne Faction, they would be sure to make him lesse: witnesse one example for all, The Popes working the Emperor out of *Italy*.

Some of ours, alsoone as they are Bishops, *adepto fine, cessant Motus*, They will Preach no longer, their office then is to governe, But in my opinion they governe worse then they Preach, though they Preach not at all; for wee see to what passe their government hath brought us.

In conformity to themselves, They silence others also, though *Nierant* in one of his Epistles saith, that even a Bishop, let him be of never so blamelesse a life, yet he doth more hurt by his licence, then he can do good by his example.

Mr. *Speaker*, It now behooves us, to restrain

straine the Bishops to the duties of their Function, as they may never more hancker-after heterogeneous extravagant employments : Not be so absolute, so single and solitary in Actions of Moment, as Excommunication, Absolution, Ordination, and the like : but to joyne some of the Ministry with them, and further to regulate them according to the usage of Ancient Churches, in the best times, that by a well-temper'd Government, they may not have power hereafter, to corrupt the Church, to undoe the Kingdom.

When they are thus circumscrib'd, and the Publique secur'd from their Eruptions, then shall not I grudge them a liberall plentifull subsistence else I am sure, they can never be given to Hospitality.

Although the calling of the Clergy bee all glorious within, yet if they have not a large considerable, outward support, they cannot be freed from vulgar Contempt.

It will alwaies be fit, that the flourishing of the Church, should hold proportion with the flourishing of the Common-wealth wherein it is. If we dwell in Houses of Cedar, whie should they dwell in skins? And I hope I shall never see a good Bishop left worse then a Parson without a Gleab.

Certainelie Sir, the superintendencie of eminent Men, Bishops over divers Churches,  
is

is the most Primitive, the most spreading, the most lasting Government of the Church. Wherefore whilst we are earnest to take away Innovations, let us beware we bring not in the greatest Innovation that ever was in *England*.

I doe very well know, what very many doe very fervently desire. But let us well bethink our selves whether a popular Democraticall Government of the Church (though fit for other places) wilbe either suitable or acceptable, to a Regall, Monarchicall Government of the State.

Every man can say (It is so common and knowe a Truth) that sodain and great changes both in naturall and Politique bodies have dangerous operations: and give me leave to say, that we cannot presently see to the end of such a consequence, especially in so great a Kingdome as this, and where Episcopacie is so wrap'd and involv'd in the Laws of it.

Wherefore *Mr. Speaker*, my humble Motion is, that we may punish the present offenders, reduce and preserve the Calling for better men hereafter. Let us remember with fresh thankfullnesse to *God*, those glorious Martyr-Bishops who were burn'd for our Religion, in the times of Popery, who by their learning, zeale, and constancie, upheld and conveyed it down to us.

We

( 12 )

We have some good Bishops still, who doe  
Preach every Lords Day, and are therefore  
worthy of double Honour; they have suffer'd  
enough already in the Disease: I shalbe sorry  
wee should make them suffer more in the  
Remedy.

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FINIS.

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We have found good hill-top hills, which are  
 much better than the old ones, and are therefore  
 worth your attention. The hills are very  
 small, but they are very good. I have found  
 many of them, and they are very good.

FINIS

